CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Miscellaneous Selections.

NATIONAL RELIGION.

The following able and appropriate remarks on *religious establishments*, and the advantage which liberal christianity possesses in this country, "from the absence of a National Religion," are from a sermon preached in the Hall of the House of Representatives of the United States, in April 1822, by the Rev. ROBERT LITTLE, the present pastor of the First Independent Church in Washington.

We have no system of religious doctrine or worship, established by law, and its professors paid by the state for teaching it. The nations of Europe pay yearly many millions to maintain such establishments, and it is contended that the money is well spent; without it, it is said that irreligion and immorality would deluge the nations. Now it is a remarkable fact, that in England, where the greatest existing degree of toleration is maintained contemporaneously with the most expensive religious establishments in the world, the majority of her religious inhabitants refuse to commune with the established church, and although obliged to bear their share of the expence of the national priesthood, prefer to assume an additional burden of supporting a religion of their own choice, and better adapted (as they suppose) to the purposes of that divine institution. On the European continent, where the Catholic establishments prevail, there being less toleration and less of impartial inquiry, the religion of the state has the scarcely disguised contempt of the enlightened part of the community, and its ministers are a butt for the sarcastic ridicule of the profane. Wherefore then serve religious establishments? They are said to strengthen and give stability to the thrones of monarchs; and they provide means of support for the weaker branches of an indigent aristocracy. Thanks be to heaven, that we have here neither a throne to support, nor an aristocracy to provide for. The only purposes required of religion in this free country, are to make her citizens wiser and better, for their own present good, and future salvation. Has the absolute refusal of our legislators to interfere with matters of religion been attended with those demoralizing effects whech the advocates for establishments predicted? Let the event show. In no country in the world have religious sects increased more rapidly, nor temples for worship sprung up in a greater number, in a given space of time. And, what is of greater importance, they have increased without feuds and violence detrimental to the public peace, and injurious to the cause of liberty. As for those verbal controversies between differing sects, which some affect so much to dislike and condemn, they afford the most harmless and useful exercise for the human mind. They often elicit truth; they illustrate the strength and the weakness of the human understanding; they disperse the phantoms which superstition engendered in the quietness of religious usurpation: like the kindly gales of the rising and falling year, they dispel the dank unwholsome vapours which hover over the enchanted regions of ignorance and credulity.

Besides, if there be any venom in religious controversy, it is neutralized by perfect religious liberty. Whatever may be the confidence of any party, in the truth of its opinions, and the exclusive wisdom of its institutions; it has no power to obstrude or impose them upon others, beyond the influence which rational argument will lend to their cause. Even those who denounce the use of reason as impious, when presuming to judge of the doctrines of revealed religion, are obliged themselves to reason, if they desire to defend or extend their opinions. Every one is reluctant to take any thing upon trust, especially in an affair of the immense importance of that which relates to acceptance with God, and the happiness of a future state of being.

But even if we should be obliged to admit that the perfect religious freedom of this country were accompanied with a blameable spirit of indifference to the subject altogether, and perhaps this may be true of many individuals; still we believe it to be more favourable to the ultimate triumphs of truth than a contrary state of things. For he who is indifferent may be more readily swayed by a candid and persuasive representation of the trust, than he who by previous erroneous impressions is strongly prejudiced against it. In fact we only ask for that indifference of mind that may ensure an impartial judgment, to render the progress of our sentiments secure. What has produced the indifference complained of? Shall we attribute it to liberty; or rather to the repulsive forms in which religion has been ordinarily presented to view? If, as we have recently been told, *the fundamental dogma of the christian religion is original sin*, I am not surprised at the utter indifference of considerate men about the whole matter. The doctrine of original sin is, that all mankind fell by Adam's first transgression into a state of sin and misery, so that their whole nature is corrupt, nor can they do any thing that is not sinful; in consequence of this totally corrupt and depraved state, they are under condemnation from God, and liable to the pains of hell for ever.

If this doctrine be true, the less any man thinks about it the better. For he can do nothing to please God, nor to escape damnation, the natural course for him is to enjoy what little he can of this present life, and resign himself to his inevitable fate. But the truth is, no wise man believes any thing of the kind; and multitudes hearing such notions, delivered with the solemn gravity of assumed infallibility, from the pulpit, as the oracles of God, turn away with contempt, and think on the subject no longer.

Happily in this country, no man to qualify himself for offices of trust and profit, or to obtain respect in the higher ranks of society, is obliged to profess, at least, to believe that he is naturally and radically corrupt, destitute of virtuous principle, and an heir of damnation. If any choose to think thus of themselves, we may admire their humility, pity their mistake, but rejoice that in most instances their practical conduct is a refutation of their creed.

Under these circumstances, Unitarianism has made its public appearance in this land with singular advantages. It announces no mysteries, it promulgates no paradoxes, it requires no prostration of the understanding at the shrine of implicit faith. It invites examination, it appeals to reason, to nature, and to scripture, for its truth. It has an advocate in the breast of every man who is accustomed to listen with respect to these authorities. Whatever may have been the obliquities of his early education, his heart assures him that there is a God of infinite and undivided perfections, and that there can only be one such. Even the pious and sensible Trinitarian is perplexed and embarrassed, when in obedience to a creed that he dare not reject, he attempts understandingly to worship a three-fold Deity. Much as he conscientiously dreads the idea of degrading his Saviour, he often feels the impossibility of keeping up in his mind the persuasion, that a person who was born, grew, was subject to infirmity, and died, could be really and essentially the same as the Eternal and Ever-living Father. Our system relieves his distress; not by mere reasoning, nor by impressive appeals to the light of nature only; we take the scriptures that he reveres, the bible that he has been accustomed to venerate as the word of God; and we show him that this book, perverted, mangled and misinterpreted as it has been, does not teach the doctrines from which his reason revolts. Our belief in all its points, can be expressed in the very words of the sacred writers, without torture, ambiguity, or paraphrase. We want no other creed or confession of faith than what we find in the New Testament. No Trinitarian can truly affirm this. Where will he find his favorite phrases, "God the Son," and "God the Holy Ghost," "three persons and one God?" These are not to be found in the bible, nor the ideas conveyed by them. We are satisfied with the doctrine of Paul, "There is one God, and one Mediator between God and men, the man Christ Jesus."

Besides, the character of that One, undivided Being, whom we worship, is calculated to excite the veneration and love of every truly serious and intelligent mind. He is essentially good and benevolent, desiring and seeking the happiness of his creatures, imposing no harsh, unnecessary restraints upon them, nor condemning them for faults committed by another, and before they were born; he punishes, but it is for their *own* sins, and in order to correct them, that they may eventually be saved. He knows their frailty, pities their weakness, and is willing to receive and pardon every repenting and returning sinner. He has graciously provided means for their renovation, and promises to them eternal life beyond the grave, of his own free and unbought mercy. But the keys of this heavenly kingdom he has not committed to any church or priest; no rites, ceremonies, or external services can insure it; no sudden change or absolution conduct to it. True repentance and amendment of life are the indispensable conditions of admittance there. Where there is no established creed and profession, such doctrines will commend themselves to men's consciences, and gain ground. Prejudice will struggle awhile against unwelcome truths, but the weight of evidence that attends them will, in time, procure them general acceptance and success.

The mere words of kindness, even admitting that such were but a voice, yet are the sweet tones of that voice more valuable and more valued by the touched heart of affliction, than thousands of fine gold displayed with arrogance, bestowed with admonition, or lavished with the complacent superiority of conscious munificence.

There is an obligation to complacency, we had almost said to humility of manners, which the acquisition of wealth or station lays on every man, though it has often, especially on weak minds, a directly opposite effect. A certain degree of inattention, or even rudeness, which from an equal we may easily pardon, from a superior becomes a serious injury.

The school of affliction, even in its utmost severity, is found to inculcate the best principles of gentleness and virtue, and to inspire a feeling for the miseries of others.

CRIMINALITY OF INTEMPERANCE.

An Address has just been published, delivered at the "Eleventh Anniversary of the Massachusetts Society for the Suppression of Intemperance," by the Rev. HENRY WARE, jr. of this city. It is a spirited and powerful appeal to the good principles and benevolent feelings of the community, to lend a helping hand to stay the moral pestilence which, in the form of intemperance, is sweeping over our land. It ought to be in the hands of every one. Would to heaven some of its searching appeals might strike home to the hearts of those who are beginning to travel in the broad road to that ruin which is here so faithfully depicted.

The following is the first part of the Address:

The language of the Scriptures, both of the Old and the New Testament, in relation to the indulgence, against which the measures of this Society are directed, is peculiarly strong. It censures it in severe terms of reprobation, as sinful in itself, as leading to other vices, as the destruction of health, as the source of poverty and its attendant wretchedness, as the ruin of the soul, and the cause of exclusion from the kingdom of heaven. "Wo unto them that are mighty to drink wine, and men of strength to mingle strong drink.—Wo unto them that rise up early in the morning that they may follow strong drink; that continue until night, till wine inflame them.—The drunkard and the glutton shall come to poverty.—Who hath wo, who hath sorrow, who hath contentions, who hath babbling, who hath wounds without cause, who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine.—Nor thieves, nor covetous, nor drunkards, shall inherit the kingdom of God.—The works of the flesh are manifest," says the apostle; and among them he enumerates "murders, drunkenness, and such like; of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God."

Our reason and observation bear testimony also to the evil nature and consequences of this habit. The wasted property, the lost happiness, the ruined character of those who indulge it, and the sufferings of their friends, testify against it, and confirm with terrible emphasis these denunciations of holy writ. Time was, when the law of the land added its testimony; and not barely visited the intemperate—as it does now, if it do at all—after his habits are fixed, and his ruin complete, and his children vagabonds, and himself liable to be expensive to the state; but regarded his earliest excess as criminal, and punished it as a crime. The law has now removed from it the brand of a moral turpitude, and condescends even to see it, never because it is wrong, but only when it becomes a public charge.

But, beyond all controversy, it is then only regarded aright, when it is considered as a crime. Into the common and technical use of that word there may, indeed, enter a signification, which is not universally applied to intemperance. But as a vicious and inexcusable selfishness, hateful to man, abhorred of God, destructive of virtue, and ruinous to happiness, it has within itself all the sin and misery and infamy of a crime. Extenuate it as you may: say it is an insinuating vice, creeping into a man's habits and lodging itself in his constitution before he is aware of its subtle approach, and even against his consent—so that he who is its wretched slave shall be an object of sincerest commiseration; still, in its nature and consequences, it is not possible to regard it as other than criminal.

Considered as *a habit of gross self indulgence*, it is criminal. We need not go to an ascetic extreme, and declare the way of virtue to be a path of mere self-denial and mortification. But it is plain, on the other hand, that life was not intended to be, and ought not to be, a season of mere self-indulgence; that any habit of it is incompatible with the real object of life; that, of whatever nature the indulgence may be, it interferes with the pursuit of eminent virtue; and that all grossness in it is criminal. We find no sect of philosophers and moralists in the world, who have not taught the incompatibility of self-indulgence with a high virtue. Even the genuine Epicureans are no exception. It cannot, therefore, be necessary to argue with the disciples of that pure morality, which was taught from heaven, on the criminality of this most gross and most beastly of all forms of selfishness. What a reproach to Christians, that it so prevails among them, and they are so insensible to its guilt!

Again: *Unfaithfulness to the social relations of lsfe* is criminal. We are made to live with one another and to help one another. The Creator has interwoven the interest and happiness of every man with the interest and happiness of some others. He has parents, or consort, or children, or friends, for whose peace and happiness he is bound to consult, no less than for his own. To disregard them, is to disobey God. If then, by the habitual gratification of a selfish propensity, he wound their feelings, disturb their peace of mind, contribute to distress rather than comfort them, to be a burden instead of a satisfaction, and to bring upon them want and suffering, is he not a criminal? If, for the sake of this one personal indulgence, he persist in making wretched those who are dear to him, is he not criminal? It is no excuse that he is thoughtless; it is a crime to be thoughtless concerning such duties. It is no excuse that he is really kind hearted and affectionate; it is so much the worse that such dispositions should be allowed to bear the fruits of malice and ill-will.

Further: *To incapacitate one's self for duty* is criminal. The great Creator has bestowed upon his creatures powers suited to the part he requires them to act; he places them in situations adapted to their exercise; and requires of them a service proportioned to those powers. Let them be employed with the most faithful diligence in their best and brightest state, and man can do no more than is reasonably his duty, can make no more than an adequate return to that goodness which has blest him; if he have felt truly grateful, and perceived the extent of his obligations, he will readily acknowledge the most faithful return to be poor and insufficient. But if, instead of this fidelity, he set himself to dull his faculties, to weaken his powers, to bind himself to the perception of right and wrong, and frustrate the object of his creation—striving to rid himself of his accountableness by descending to the level of the insane brutes;—what name will common sense give to this sort of a crime!

Yet this is precisely the description of the drunkard. He has done the utmost in his power to incapacitate himself for that for which he was made. He has endeavoured to blot out his rational nature. He has done his best to cast away his crown of glory and honour, and forfeit his place—a little lower than the angels—and become as one of the irrational beings, over whom God gave him dominion.

This he has done deliberately, step by step, seeing his path as he advanced, his eyes open on the consequences, after warning, and with forethought, in spite of entreaty, remonstrance and tears, in contempt of his own resolutions to the contrary, and a thousand broken vows. His path is in a manner strewed with broken pledges, violated promises, forfeited oaths, over which he forces his march to idiocy, brutishness, infamy, death.

We can see something to alleviate the guilt of him, who on the sudden impulse of passion lifts his hand and deals death to the man who has insulted him; his surprise masters him, and his repentance is as sudden as his crime. But what shall be said for him who coolly goes onward, repeating daily, year after year, the sin of which he daily repents, and which is worse to his friends than the blow of death?

We can see some apology for him, who, in the madness of despairing want—to save his wife and children from perishing with famine—rushes upon the high-way and robs the rich passenger of his gold. But what apology shall be framed for him, who, for the sake of a base personal gratification, draws down an accomplished woman whom he had sworn to honour, with her lovely offspring whose father he is, to wretchedness, and shame, and the lingering death of a broken heart!

We may even frame some apology for those wretches, who pursue their nefarious trade of robbery and blood on the pathless and solitary sea; who are the outlaws of the civilized world, and whom the arm of universal justice is lifted to sweep from beneath the heavens. For they were apprentices in the contests of legitimate warfare; they learned the art and the love of plunder beneath the command of men whom the world unites to applaud. Other masters they have never served, and other trade they have never learned. But as they can no longer pursue this calling, when the nations have consented to suspend it, they are turned loose upon the world to obtain such living as they may. What shall they do? Dig they cannot; to beg they are ashamed. Peaceful arts they have never learned; warlike are forbidden them. Is it strange that they continue to practise, at their own risk, the only lesson they have ever been taught?

But what palliation is there for his offence, who was trained to an honest calling, in a sober family, with a good education, who has a competent supply of his daily wants, an estimable circle of friends, a quiet and happy home; yet perversely turns from them all—from competence, comfort, home, reputation, and friends—and exchange them for the gratification of one poor appetite, and makes his bed with profligacy and shame!

It is a misfortune that people are apt to fancy that judgment is a faculty only to be exercised on great occasions; whereas it is one that every hour is calling into exercise. There are certain habits, which, though they appear inconsiderable when examined individually, are yet of no small importance in the aggregate. Exactness, punctuality, and the other minor virtues, contribute more than many are aware, to promote & to facilitate the exercise of the higher qualities. We would not erect them into a magnitude beyond their real size; as persons are too apt to do who are *only* punctual, and are deficient in the higher qualities; but by the regular establishment of these habits in a family, it is inconceivable to those who have not made the experiment, how it saves, how it amplifies time, that canvass upon which all the virtues must be wrought.

REPORT OF THE TRUSTEES

Of the Evangelical Missionary Society, at the Annual Meeting in Boston, Oct. 2, 1823.

Our Society owes its origin, it will be recollected, to a conviction, generally felt by intelligent and serious christians in populous parts of the state, of the unhappy condition of the people in new plantations, and in other small societies which were destitute of religious teachers. In Maine, then a part of this state, there were known to be many recent settlements, in which the people did not enjoy the stated preaching of the gospel; and in this part of the Commonwealth, there were several Congregational societies, which were unable to support religious instructers, unless they could receive pecuniary aid from abroad. There were, indeed, two other missionary societies in the state at the time; but the sphere of their labours was limited, and their funds were not sufficient to furnish necessary aid to all the destitute places.—The call was great and increasing; and by the activity and perseverance of the founders of our Society, some new plantations were furnished with spiritual guides, and several old societies have been assisted in settling or retaining ministers, which, otherwise, would probably have been destitute to the present day.

This course, pointed out by the founders of the Society, and fully approved by all its members, from time to time, has been pursued by the Trustees and their Committee the past year.—The Missionaries formerly employed have been continued in the service of the Society. And we have the satisfaction to learn, that their labours have been acceptable to the people;—which may justly be considered as the best evidence of their usefulness. We have continued proofs of the superior advantages of a fixed location, generally, for those we employ; and of preserving in existence and harmony old societies, which, but for the assistance we can afford, would before this have been entirely broken up. The Committee have not granted pecuniary aid, except in cases of particular application, and in which the applicants have also contributed, according to their ability, to the support of the Missionary. We are satisfied this plan is the most judicious, and is attended with the most permanent good. It was not deemed consonant to the views of the Society, to be officious in offering aid where it was not solicited; and to *force* Missionaries into places where they are not called for, it is believed, would neither be proper nor expedient. For under such circumstances, their efforts to do good would not be duly appreciated; and some might suppose the object was to build up a sect, rather than to communicate religious truths important to all.

The Rev. Silas Warren, of Jackson, in Maine, has received our aid as in former years. He was settled under the patronage of this Society eleven years ago; at the same time that Mr Nurse was ordained at Ellsworth. And he has hitherto depended on our Society, in a great measure for his support. But his society has lately increased, and will soon probably be able to afford him his whole maintenance. They are now engaged in erecting a house for public worship, which is a heavy tax upon them; so that for the two following years he will need our aid as from the time of his first establishment. Last year the Society for Propagating the Gospel allowed Mr Warren one hundred dollars. But we have not learnt whether the same grant has been made him for the present year by the society. Mr Warren has furnished no journal, and we cannot give the details of his labours and success. But the Committee have evidence of his persevering efforts for the religious improvement of the people; and there is abundant reason to believe that he has been and still is useful in that place and vicinity.

The Rev. Freeman Parker, of Dresden, on Kennebeck river, has also had an appropriation from our funds of one hundred dollars, during the year past, towards his support. He is the pastor of a small society; but the people are much attached to him, and are very constant in attending on his ministry. Without our assistance, Mr Parker would be obliged to move from the town; and the society would "be scattered as sheep without a shepherd," and the children grow up in a great degree ignorant of christian doctrines and duties. He has before preached occasionally in Pittston and other neighbouring towns, where there is no ordained minister, and where many families are very desirous of his ministerial labours. It appears, from a late letter to our Secretary, that he has spent more time than formerly in Pittston, during the summer past; in which, from the circumstances of the people, he thought it his duty chiefly to labour. He observes that "they were unusually serious in their attendance on public worship, as well as more private meetings, and in all respects manifested an excellent spirit."

It was represented to the Committee in January last, that Scarboro', in Maine, needed aid towards the support of the Rev. Mr Tilton, their worthy pastor, who was settled in that town twenty-three years ago. Fifty dollars were granted, in the hope and belief that it would encourage the people of that place to exert themselves for his continuing with them. Instances like this cannot but lead us to regret that sectarians are increasing in many parts of the country; in consequence of which old societies are rendered unable to support such teachers as they had formerly attended, without very heavy taxes.—Though it is far from our intentions to interfere with other denominations, we feel bound to afford assistance to those who solicit it, that they may maintain the stated preaching of the gospel, after the manner in which their fathers worshipped; and which they still think the mode most agreeable to apostolic direction and example.

The situation of *Brooklyn* in Connecticut is still such as to present strong claims upon our Society; and at the urgent and renewed application of their committee, the grant of two hundred dollars, (the same amount as before allowed) has been made them in addition to their own contributions, for the support of the Rev. Mr May. This people have been subjected to peculiar trials, and have made great efforts for obtaining a settled minister. In this worthy purpose they have been happily successful. And this Society has the satisfaction to reflect that by our sympathy and aid, we have enabled them to surmount the difficulties with which they have struggled for many years. Their religious prospects are now more auspicious. They hope to repose in peace and harmony, and to have the means to afford a comfortable support to their present worthy minister, without taxing the charity of their friends abroad.

On the application of some members of a small Congregational society, partly in New Bedford and partly in Fairhaven, most of which were formerly under the pastoral care of the Rev. Dr West, Mr Tracy was employed by the Executive Committee, in the course of the year before the last, to preach in that place. Soon after the last annual meeting of the Society, a request was made for his continuance. He was accordingly further engaged to perform missionary services to that people. Mr Tracy's receipts from them were less than had been anticipated; and the Committee made him an allowance for the time he was employed, the amount of which will appear in the Treasurer's report. From letters written by judicious people who attended on Mr Tracy's preaching, as well as from his own journal, it is evident he spared no exertions in giving them instructions, and aiming at their religious improvement. And he had just cause to hope that his labours were not in vain. "Except in very severe weather," he says, "they had four services in each week; besides the two usual on the Sabbath, one on Sabbath evening, and one on Wednesday evening. My unceremonious visits have been numerous, and apparently both grateful and beneficial. I have never been more laboriously employed; and have been much gratified by the interest and increasing attention discovered. The simple truths of Christianity are welcomed by many, who speak to me with gratitude of the improvement they receive from the truths of the gospel so plainly presented to them."

Some time in 1822 the committee of a Congregational church in Lebanon, Maine, applied for assistance in their destitute state, and Mr Joshua Barrett, of Concord, was engaged to preach to the people of that place for one year, on condition, however, of their contributing chiefly to his support. The sum of fifty dollars has been allowed to Mr Barrett for this service.

The Rev. Dan Huntington, of Hadley, who had repeatedly been in the service of the Society, was employed during the past year in Dana, Prescott, Shutesbury, and Hadley, in the western part of the State. Applications were received from these places for a Missionary, and Mr Huntington was particularly mentioned, as one who was known and esteemed by the people.—Though Mr Huntington was authorized to labor in places where he should believe his services would be most acceptable and useful, as in all other cases, he was instructed to remain only on condition of receiving a part of his compensation from the people, and with reference also to the permanent settlement of a minister. From several towns where he has laboured, the Executive Committee have received very favourable accounts of the attention of his hearers.—Mr Huntington himself observes, in one of his letters to the Secretary, "that he had the pleasure to learn that the services performed had been gratefully received, and that, in several places the number had increased who attended on his preaching." It appears there are many societies in that part of the State, which need our assistance.

During the year past, a grant has been made to the Rev. Mr Bailey, of Pelham, for services performed in Prescott, an adjoining town, where he preached occasionally at the particular desire of the people. Mr Bailey's society is small, and does not afford him a comfortable support. They consent, therefore, to his preaching a part of the year in Prescott. Here he receives a trifling sum; such, however, it is represented, as they are able to bestow; and for his encouragement in these additional duties, he has been allowed seventy dollars in the course of two years. Mr Bailey is particularly worthy of our regard and assistance. He is much engaged in the service of his divine Master; and we believe is doing great good in that part of the vineyard. By his prudent and exemplary conduct, his christian deportment and well regulated zeal, we have reason to expect that a better spirit and more correct views of religion will prevail in those places which are favoured with his instructions.

There are many places, besides those where we have employed Missionaries and assisted the ordained minister, which need our friendly aid, and several which have made direct application for assistance. Wherever the bounty of the society has been granted, it has been very gratefully received; and our Missionaries have always been regarded with respect, and heard with commendable attention. We have every encouragement to continue our benevolent exertions for extending the blessings of rational christianity. "That the minds of men be without knowledge, it is not good." Let them be well instructed in the knowledge of the gospel, and they may be expected to become pious, virtuous, and charitable. Ignorance is the great source of error, and the nurse of fanaticism and superstition. Instead, then, of relaxing our efforts, let us be more zealous in the good work in which we are engaged. By persevering and well-directed attention, we may render the Society still more efficient, both as to numbers and funds. If the wants of the people were known, there are those, we believe, who would readily assist in augmenting the means necessary for their religious improvement. We are fully justified in these confident expectations by several instances of successful effort.

At the last annual meeting of the Society, the Trustees were requested to adopt measures for the increase of our funds. An Address was prepared and circulated extensively, making known the views of the Society, and soliciting contributions. There has not been sufficient time to learn the full effect of the plan adopted. But some new members have been obtained, and additional funds accrued to the treasury. It is earnestly desired that all the present members of the Society would use their influence to carry this plan into more complete operation.

A generous donation has been made to the Society, during the year past, by Lewis Tappan Esq. of a tract of land valued at upwards of $200. The Society expressed their sense of this favour by a vote of thanks to Mr Tappan; and the Treasurer was instructed to receive a deed of the land from the generous donor.

John Prentiss, Esq. of Keene, presented to the Society in May last, 100 copies of Wellbeloved's Devotional Exercises; and the thanks of the Society were tendered him for his valuable gift; the books were ordered to be distributed by the Executive Committee, as they might deem most proper.

As authorized by a vote of the Society in May last, at the semi-annual meeting, the Trustees have procured the printing of 200 copies of Rev. Mr Damon's Sermon, delivered at Concord, on that occasion; and they are now ready to be delivered to the members. This discourse appeared also in the Christian Disciple.

It appears from an abstract of the present state of the treasury, presented by the Treasurer, that the whole amount of the funds is $5540.02, including a balance of $491.71 now in his hands; which latter sum is the excess of the receipts over what has been paid during the past year. An exhibit,* prepared by the Treasurer, will accompany this Report, stating more particularly what societies or individuals have contributed to our funds.

* *Abstract of the Treasurer's Report.*

1822 to 1823.

Cash received of subscribers, and donations of individuals		$515.00
Cash received of societies, viz.:		
Dr Bancroft's (Worcester)		48.00
Dr Lowell's		75.75
Dr Pierce's (Brookline)		50.86
Dr Prince's (Salem)		31.00
Mr Brazer's (do)		60.67
Female Sewing Society in Dr Lowell's parish		17.75
Female Benevolent Society in Princeton		10.00
Nantucket Reading Society, as a life subscription for Rev. Mr Swift		16.00
Concord Cent Society		5.00
Mr Mandell's pupils at Dorchester		12.56
		842.56
Interest and annual collections		533.11
		$1375.67

1822 to 1823.

Cash paid for missionary services	$809.00	
" tracts, printing, &c.	74.96	
	883.96	
Balance	491.71	—1375.67

Christian Register.

BOSTON, FRIDAY, OCTOBER 10, 1823.

We present our readers, this week, a valuable communication, consisting chiefly of an extract from a letter lately received by a gentleman of this city, from the Rev. William Adam, of Calcutta. Mr Adam is the gentleman whom we have formerly mentioned as having been sent, a few years since, by a Baptist Missionary Society in England, to Calcutta, where, from his natural candour and fairness of mind, together with his intercourse with learned natives, he was led to such an examination of the doctrine of the *Trinity*, as resulted in his entire belief and open avowal of the doctrine of the Divine *Unity*.—The gentleman, with whom Mr Adam corresponds, and who has politely favoured us with this extract from his letter, has been personally acquainted with him in Calcutta, and bears testimony to his real excellence of character, and to his devotedness to the purpose of introducing pure Christianity among the inhabitants of that part of India. Those parts of his letter, which are here furnished us, manifest a justness of views which must give the public a strong confidence in his qualifications for his present difficult situation. It is particularly pleasing to perceive, as we do, by his impressive remarks at the close of this extract, that he still feels the same warmth of attachment to the important duties of his vocation, and the same ardour of benevolence to the benighted inhabitants of India, which first prompted him to embark in this difficult and discouraging enterprise.

We would direct the attention of our readers, particularly to that part of Mr Adam's letter, in which he so decidedly expresses his opinion that the form of Christianity advocated by Unitarians, is the only form in which it will ever find admission among the inhabitants of Bengal. It should be considered that this is the opinion of a man entirely qualified to judge in the case; a man who has had the best possible opportunity of witnessing the effects produced on the minds of the natives by the different systems of religion, and who was first led to doubt the truth of his old opinions, and finally to reject them, by perceiving with what contempt they were regarded by the most intelligent natives, and how entirely impracticable it was to make any impression upon them by Calvinistic and Trinitarian mysteries. The opinion of such a man is worthy of the highest respect and confidence; and particularly so from the circumstance that in coming to this opinion, and practising upon it, he was obliged to sacrifice the support of the society, in whose employ he acted, and the friendly offices and sympathy of his former missionary brethren. Notwithstanding these privations, he still preserves his integrity, and continues to maintain the correctness of his new views, and their peculiar fitness as a means of regenerating and elevating the character of the Hindoos, and of redeeming them from their present moral degradation.

It must be highly gratifying to every benevolent mind to learn, as we do from this letter, that the strong holds of idolatry in Bengal are beginning to be shaken. But it must be more peculiarly satisfactory to Unitarians and the friends of liberal christianity generally, to learn that this effect is chiefly produced by those sublime and simple views of Christianity which *they* have adopted. The exertions of Rammohun Roy, who has been a most powerful advocate of the Unitarian doctrine, and who has been indefatigable in his exertions to present Christianity to his countrymen in its most pure and simple form—his exertions have undoubtedly been the principal means of awakening the attention of the natives in and around Calcutta to the absurdity of their own religion, and to a more candid discussion of the reasonableness and excellence of the simple doctrines and requirements of Christianity. In connexion with so powerful a mind as is possessed by this great man, it is to be hoped that Mr Adam will become the instrument of great and lasting usefulness to the inhabitants of Hindoostan. His situation is indeed peculiar; and he much needs the countenance and aid of all influential and wealthy men who approve his views and efforts. If he should accomplish his contemplated journey to England and America, we trust he will find many ready to assist him in promoting the benevolent objects he has in view.

By the short extract which our correspondent has kindly furnished us, from a letter just received from Rammohun Roy, it will be perceived that this distinguished man still intends visiting this country. We earnestly hope that the obstacles which Mr Adam thinks may stand in the way of his contemplated journey, will be overcome. The great respect which his writings have gained for him with our most distinguished citizens, would cause him to be received here with great interest, and would ensure to him the highest attentions. And we cannot but think that a man of his enlarged views, and who is as deeply interested as he appears to be in the moral and political improvement of the different nations, must not only derive high satisfaction from such a tour, but must also gain much information that would prove useful to his countrymen.

New Episcopal Church.

The corner stone of the first Episcopal church in the county of Worcester was laid at Leicester, on Thursday the 2d inst. An able and appropriate address was delivered by the Rev. Dr Jarvis of St Paul's church, Boston, which it is expected will be published.

Hibernian Bible Society.

This Society has now in connexion with it 151 auxiliary and branch societies. It has been established 17 years, and has circulated 322,090 Bibles and Testaments.

ORIGINAL COMMUNICATION.

For the Christian Register.

Mr Reed,—I send with this, some extracts from a letter recently received from the Rev. Mr Adam in Calcutta.

"Of two systems that differ materially respecting the object of worship, the principles of the Divine Government, and the future destiny of the human race, it must be highly important to ascertain which is most conformable to the dictates of reason, and the authority of revelation, or to whatever is acknowledged as the criterion of truth: and it is only by means of controversy: the free interchange of opinions: the consideration of arguments and the proposal of objections, that the great principles of true religion and sound morality can be successfully

established, and made to triumph over the erroneous deductions of philosophy, and misinterpretations of the Divine Word. Nor is controversy inconsistent with the genuine spirit of Christianity. During the whole of the short period of our Lord's ministry, he did not cease to expose the pernicious errors of the Sadducees, and the sanctimonious hypocrisy of the Pharisees, in the most decided manner. His Apostles, in propagating the religion of their Master, sought to convert the Jews, by controverting those interpretations of the Old Testament which taught them to expect a temporal, and not a spiritual King: and the Gentiles, by proving the unreasonableness, and displaying the abominations of idolatry. Before and after the establishment of christianity, there were mighty convulsions both within and without the pale of the church, according as power passed from one party to another: but in proportion as the fervors of controversy subsided, the corruptions of christianity increased, till they terminated in the ominous silence of the dark ages. The Reformation was ushered in, and rendered successful, by controversy: and it is only by the same means, that its principles can be carried to their legitimate extent for the removal of the errors that still adhere to the church, and that the pure and benignant doctrines of our religion can prevail throughout the world. Nothing appears to me more indicative of the little success that has attended the labors of Christian Missionaries, than the cool indifference or supercilious contempt, with which they are regarded by the great mass of Hindoos: and nothing will so clearly prove that some impression has been made on the strong holds of superstition in this country, as the publication by learned idolaters of controversial works, in association with the Missionaries. Nothing of this kind, that I am acquainted with, has hitherto appeared. Rammohun Roy's tracts against idolatry, on the contrary, have been answered, and reanswered, which is a sure proof that a spirit of inquiry has been excited, and the undoubted consequence of which has been that idolatry is gradually losing its hold on the minds of his countrymen. Controversy, therefore, I would hail as the harbinger of truth; while with equal sincerity, I would deprecate that unchristian spirit by which it is frequently disgraced.

With these views, it will perhaps surprise you to learn that I have engaged much less in the controversy which has been carried on here for some time past, than you seem to have imagined.

To this I have been led by various reasons: One, that the field was for the present advantageously occupied by Rammohun Roy."

"It is the first desire of my heart to be useful to the *Natives* of this country; but I feel convinced that I shall not be successful in directing their attention to christianity, until I have the means of erecting a chapel, and thus affording a sort of *nucleus*, around which those may form themselves, who are already well disposed to the genuine doctrines, and pure morality of the gospel. The number of these, I have reason to believe, is considerable. My endeavours to procure subscriptions for a chapel have not been attended with great success, the collections amounting hitherto to somewhat less than 5000 rupees. This I account for by the great novelty in Calcutta of the opinions that I have professed, and the decided opposition that I have met with from every class of the religious community: and also by the great difficulty I have experienced in procuring an eligible piece of ground, to build upon, which has prevented my soliciting subscriptions so extensively as I should otherwise have done.

A school has been established in which upwards of 60 Hindoo children are gratuitously instructed in English, reading, writing and history. The happiest moments of my life are those I spend with six young men that come to me twice a week for instruction: two of them are the head boys of the school I have just mentioned, two the head boys of the Hindoo College, and the other two are employed as circars. They are about 18 or 20 years of age, have a tolerable acquaintance with English, and discover an ardent thirst for knowledge.—They read to me the improved version of the New Testament, particularly the Gospels, and seem delighted with the instruction that fell from the lips of our blessed Master. The attention with which they listen to the remarks and illustrations I offer, the appropriate objections they make, and the interesting inquiries they propose, convince me more than any thing else that the gospel requires only to be exhibited in all its original plainness and simplicity, in order to have free course, and to be abundantly glorified—at least throughout Bengal.

I seem to breathe my proper element again, and to be engaged in my proper work, when I have the New Testament spread before me, and a company of Hindoos, however small, around me, attracted by nothing but a desire to learn, and whom I endeavor to assist in understanding the word of Eternal Life.

I have experienced many difficulties and trials in my attempts to form a Unitarian establishment in Calcutta, and I expect to experience many more; but so deeply convinced am I, that Unitarianism is the only form of christianity that will be received by the Hindoos, or is calculated effectually to regenerate them from their present debasement, that were disease or accident to cut me off in the midst of my years, the last prayer I would desire to breathe forth to my Father in Heaven, would be, that He would put it into the hearts of those who survive me, to carry on with redoubled energy and zeal what I have so feebly and imperfectly begun."

In other parts of his letter, Mr. Adam speaks of his intention to visit England and America to obtain that assistance, without which his labors in Calcutta cannot be prosecuted with success. "Rammohun Roy has promised to accompany me, and he perhaps will do so; but it appears to me very doubtful whether he will ever put his long formed design of visiting foreign countries into execution. There are more difficulties in his way than he is aware of."

Rammohun Roy thus writes of his intention to visit this country:

"From what I have heard of the progress of civil and religious liberty in America, I feel a strong desire to visit that land in a short space of time. If I succeed in my attempt, I shall endeavor to pass a few days in your neighbourhood."

GENERAL INTELLIGENCE.

WORCESTER COUNTY CATTLE SHOW. The cattle show, ploughing match and exhibition of domestic manufactures took place at Worcester, on Wednesday. The collection of people was very large, though not so great, we were told, as on former occasions. His Excellency Gov. Eustis, and several other gentlemen of distinction from Boston and its neighbourhood were present. The ploughing match took place at half-past nine o'clock. The ground selected was unfavorable for handsome ploughing. There was however some excellent work. Several of the teams seemed too ambitious to work *fast*, and their work was consequently less perfect than it should have been.

The public exercises commenced at eleven o'clock, in the South church; after prayer, by the Rev. Mr Osgood, of Sterling; an able, appropriate, and very interesting Address was delivered by Dr Fiske, of Worcester.

The neat stock exhibited was very fine. The number and quality of working oxen generally brought together at the exhibitions in this county, probably very much exceed those exhibited at the shows in any of the other counties. There were on this occasion *fifty-two* yoke, mostly of very fine cattle, driven through the street, all said to belong to the town of Shrewsbury.

Among the domestic manufactures, there were some very superior specimens of flannels, and a few of carpetings, as well as of smaller articles, though the quantity of goods of this kind was small.

The best part of the exhibition however, was the large number that was present of *intelligent*, *free*, and apparently *happy* cultivators of the soil, who are proud of their truly honourable profession,—who understand and feel the value of their liberties, rights and privileges, who are ready and able to defend them, and are determined to transmit them unimpaired to their children.

The following is an account of the moneys received at different churches for the relief of the sufferers by the late fires in Maine:

In Summer-street Stone Church	$246 32
Brattle-street do	243 17
New North, and Second do	196 46
Trinity Church	199 23
Old South do	179 36
Hollis-street do	176 22
Park-street do	173 24
Third Baptist do	170 00
Second Baptist do	167 27
Saint Paul's do	131 31
Chauncey Place do	118 00
Second Universalist do	116 06
Methodist Chapels	116 00
Central Universalist Church	107 37
Stone Chapel	89 80
Roman Catholic do	84 00
First Baptist Church	83 00
First Universalist do	80 32
Essex-street do	70 00
Christ Church	36 00
New Jerusalem Church	31 00
Seamen's Meeting	20 00
South Boston Church	10 00
Total,	2844 53

The collection in the Rev Dr Channing's Church will be on Sunday forenoon next. The churches of the Rev Dr Lowell, and Rev Mr Ware, being under repair, the Society of the former worships in Brattle-street, and the latter at the Rev Mr Parkman's.

In Salem.

Rev Mr. Brazer's society	$275 06
Rev Dr Prince's	115 00
Rev Mr Flint's	106 29
Rev Mr Emerson's	103 00
Rev Mr Bolles'	90 65
Episcopal Church	60 02
Rev Mr Streeter's	48 00
Rev Mr Williams'	31 00
Rev Mr Jones'	10 15
Rev Mr Fillmore's	2 50
	$841 67

No contribulion was made at the Tabernacle.

In Beverly.

Rev. Dr Abbot's society	$78 53
Rev. Mr Oliphant's do.	29 57
Rev. Mr Williams' do.	26 38
	133 98

In Newburyport.

Rev. Mr Williams' Church	$130 00
Rev. Mr Demmick's	119 48
Rev. Mr Andrew's	80 13
Rev. Mr Giles	42 75
Rev. Mr Milton's (Sab. before)	100 00
Rev. Mr Worthington's (Newb.)	38 00
Rev. Mr Miltimore's do	34 00

The contributions were deferred at St Paul's church and at the Baptist church, on account of the unfavorable state of the weather. The 1st engine society in Newbury (Bellevile) contributed, $25 for the Maine sufferers.

Newcastle, (Maine.)	$700 00
In Hallowell, about	200 00
South parish Bath (do.)	100 00
Rev. Mr Bigelow's, Medford	140 00
In Haverhill	100 00
In Northampton	78 00

FIRE.—On Monday evening last, a barn in Bedford, belonging to Mr Jacob Gragg, of Boston, was with its contents, consumed by fire. A boy had gone into the barn with a lantern, which he left on the floor below, while he ascended the scaffold, when he discovered the hay blazing up, and the fire communicating so rapidly, that it was with difficulty he could make his escape. Loss estimated at about 500 dollars.

Concord Ob.

HOUSE OF INDUSTRY.—In the Common Council on Monday last, the Committee who had been appointed to cause the removal of such of the inmates of the Alms House to the House of Industry as would be useful there, reported that they had removed twenty-five males and ten females. Several resolutions were passed in concurrence with the Mayor and Aldermen, relative to the poor houses in Leverett street and at South Boston. One of them provides that for the present season, and until the farther order of the City Council, the House in Leverett Street shall continue to be a house for the reception and employment of the idle and poor of the city, and shall be under the regulation of the Overseers of the Poor.

President KIRKLAND, on a late visit to the State of Maine, preached in the Episcopal Church at Gardiner, under the pastoral care of the Rev Mr Olney.

THE PALM TREE. We observe that some parcels of the seed or seeds of this valuable tree have been introduced into St Augustine, for the purpose of trying its cultivation in the warmest and most congenial parts of Florida. The seed was procured from the west coast of Africa, where the tree is highly valued by the natives, the nuts affording them a two fold supply, first of an oil extracted from the outer coat, and next an interior pith or substance analogous to lard or butter, which they use in the preparation of their food.

Even. Post.

[According to Dr Clarke, the *Date-bearing* Palm is the most valuable tree that grows on the earth; if any species of the palm is to be introduced into our country, we should suppose the last mentioned would be first tried.] *Troy Sent.*

COMPARATIVE LONGEVITY OF WHITES AND BLACKS. From the census it appears that 12-17 per cent. of the white population of the United States are 45 years of age and upwards, while of the blacks the proportion is only 10-40 per cent. making a difference of nearly one sixth in favour of the longevity of the whites. If we make the comparison, however, with the whites *of the southern states*, the result will be less favorable.—In the states south of Pensylvania and the river Ohio, including Missouri and Louisiana, only 11-23 per cent. of the white population are more than 45 years of age. From this, it would seem that the climate of the southern section of the Union is not so favourable to the blacks as to the whites.

PROLIFIC SEED CORN.—There was raised this season, on the farm cultivated by Mr George, for the maintenance of the Poor belonging to this town, from one kernel of Indian Corn, nine ears, containing 2727 kernels! It is thought this *poor* farm is not surpassed in fruitfulness by any *rich* one throughout the circumjacent country. *Haverhill Gazette.*

COLONY OF BLACKS.—No less than one hundred and six persons, comprising about one tenth of the free colored population of Petersburgh, (Vir.) are preparing to emigrate to the establishment at Cape Mesurado.—A colored Preacher of great respectability, who has just returned from Africa, on a visit, thus speaks of the climate, and the situation of the infant Colony planted there under the auspices of the American Colonization Society:

"Instead of finding Africa a sandy and barren waste, I found the whole country clothed with verdure, and stocked with forest trees of large growth. I saw cattle, sheep, goats, hogs, poultry and fruit in abundance. In fine, I can truly say, I think Africa as healthy, as productive, and as beautiful a country, as any in the world. I found all the people in good health, and apparently happy."

A notice has been issued by the Duke of Leinster, Grand Master of Freemasons in Ireland, directing all lodges of Freemasons in Ireland not to meet again after the first of August, until called together by him, he, considering a recent act of Parliament against Secret Societies embraces masonic associations, will not call them together until the said act be repealed or modified.

A section of the Albany Bridge gave way last week, when 5 men and 8 horses, with 3 waggons and 2 carts were precipitated into the river, falling about 8 feet into water of about the same depth, and not a man or beast was essentially injured.

Lead Aqueducts are manufactured in Worcester, (Mass.) by Washburn & Godard. The manner in which they are made renders them as cheap, at first cost, as wooden Aqueducts; and the purchaser is besides saved the trouble and expense incident to the repairs of the latter.

A Roman Catholic Clergyman has been chosen a Delegate in Congress from the Territory of Michigan. The French interest prevailed in the election.

ANCIENT RELICS.—In digging a cellar, in Market street, a few days since, a tomahawk, a stone pipe and two whetstones were found, about five feet below the surface of the ground;—near the same spot was also discovered part of a human skeleton, particularly the jaw-bone, retaining several teeth, which leave no room to doubt that this was an ancient Indian cemetery. It is known to have been a custom with the Aboriginals to inter such articles with the dead bodies of their friends, which accounts for these curious and very ancient implements being found in the situation they were.

It is about 190 years since the English began their settlements here, and no doubt the above relics were deposited in their resting place previous to that period. *Newburyport Paper.*

The Belfast and Bangor papers mention that a considerable quantity of snow had fallen in the vicinity of those places early last week.

A meeting is called in New Bedford of persons interested in the whale fishery, to consider the propriety of petitioning Congress for an increase of duty on foreign tallow.

The Egyptian Mummy, recently from this city, and Mr Haddock's *Androides*, are now exhibiting in New-York.

The Keene N. H. Sentinel says, there has been a recent and large importation from Canada, of remarkably well executed counterfeit bills, and that villains are traversing the country with them.

In the absence of the Governour and Lieutenant-Governour of Missouri, a doubt has arisen whether the President of the Senate pro tempore, Benjamin Emmons, or the Speaker of the House of Representatives, H. S. Geyer, can constitutionally administer the government. The Speaker of the House has, however, relying upon the precedent of the United States' Senate, repaired to St Charles to demand the Seals of office.

Colonel Aaron Ogden has recovered $2500 of Thomas Gibbons, for sending him a challenge. The cause was tried at Newark, before Chief Justice Kirkpatrick and a special jury.

The Grand Jury of Columbia, Ohio, has found bills against John Reese, the mail robber, on the same evidence that was laid before Judge Byrd.

FROM SOUTH AMERICA.

SANTIAO, JUNE 18.—The Supreme Director has anticipated the day appointed for the meeting of Congress, and its session will commence on the 1st of August.

JUNE 19.—In consequence of the benefits which will result to the country by the establishment of a paper manufactory, as petitioned for by Mr Mathew Chase, the exclusive privilege is granted to said Chase for the space of three years, and to assist him at its commencement, $30,000 will be advanced him by the National Bank, on his giving proper security therefor.

JULY 7.—The petition of George Skirong, a Scotchman, for exclusive privileges, and assistance in money from the government, for the establishment of Rope-Walks, has been received and highly recommended by the Supreme Director.

The Senate have abolished the use of all titles and distinctions excepting that of Excellency to the Supreme Director.

By a decree of the Senate of the 25th of June, every one born since the year 1811, within the territories of the Republic, is free—every one who treads the soil of the Republic is free—and all who have heretofore been slaves are made free from and after passing the decree.

FOREIGN NEWS.

Gibraltar papers to August 25 have been received. Their principal contents have been anticipated by other arrivals from France and England. They mention the arrival of Gen. Riego at Malaga from Cadiz, by water; that he had imprisoned Gen. Zayas, and had collected about 4000 troops. The French and Spanish royalists were marching against Tariffa, on the N. side of the Straits of Gibraltar, where the Constitutionalists from Algesiras had retired. They make no mention of the bomdardment of Cadiz, nor any thing about a negociation.

They contain a long speech of Ferdinand to the Cortes, on the termination of their session on the 5th August; and the reply of the President. Both articles are replete with expressions of confidence in the success of the Constitutional cause, notwithstanding the dangers which surround them, and the defection of traitors. The King's speech is extremely acrimonious on the French government and their troops. The speech of the President, though equally firm, is more moderate in style. Before their adjournment the Cortes ordered the arrest of a large number of the Royalist Chiefs, and others, and appointed the usual *Committee of Vigilance* to sit during the recess. The Committee of Finance reported on the 30th July on the Expenditures and Revenues of the year, and proposed a number of supplies to cover the large deficit reported; which were laid on the table; and we have not seen any mention made of their having been called up, or acted on.

The Gibraltar papers give facts, but never make comments or conjectures on them.

Letters from Gibraltar say, that a number of the members of the Cortes had arrived at that garrison, and that those from South America were taking passage for their homes.

Great riots took place at Madrid on the 9th of August, in consequence of intelligence that the Cortes had fled from Cadiz, and left the King at liberty.

ORDINATION.

On Thursday, October 2nd. the Rev. Enoch Sanford, late Tutor in Brown Uuiversity, was ordained pastor of the church and society in Raynham. The public services, on this occasion, were conducted by the following gentlemen. The Rev. P. Colby of North Middleboro' offered the introductory prayer. The Rev. T. Andros of Berkley preached the sermon from 2nd Tim. ii. 15. and Luke xii. 42. The Rev. A. Gushee of Dighton offered the ordaining prayer. The Rev. P. Clark of Norton gave the charge. The Rev. L. Hamilton of Taunton expressed the Fellowship of the Churches; and the Rev. R. M. Hodges of Bridgewater offered the concluding prayer. Several anthems were sung with much spirit, and in good taste, and all the services were highly interesting.

The unanimity with which the proceedings of the Council composed of gentlemen of different religious sentiments were conducted was a subject of particular congratulation and added much to the joy of the occasion.—*Communicated.*

MARRIED,

In Plymouth, Mr Asahel Cole, of Carver, to Miss Jane Barrows.

In Bridgewater, by the Rev. R. M. Hodges, Mr Thomas Cushman to Miss Lucy Pratt.

In Waltham, Mr Seth B. Done to Mrs Lucretia M. Johnson.

In Providence, R. I. Mr Pardon Tabor to Miss Mary Talbot, of Dighton.

DIED,

In this city, on Saturday last, James Welch, son of Mr James Robinson, Jr. aged 7 years.

On Saturday evening last, of consumption, Mrs Nancy Adams, wife of Mr James Adams, aged 48 years.

On Friday last, William Mitchell, youngest child of Mr Ambrose Williams, aged one year.

In Taunton, on Saturday last, of dysentery, Mr Samuel Pope Peterson, aged 25.

In Princeton, on the 16th ult. Mr Moses Hobbs, aged 40. His death was occasioned by the falling of a timber at the raising of a building. The body was interred in Masonic order.

Boston, Barre, Greenfield and Brattleboro' Accommodation Stage

LEAVES Boston every Tuesday, Thursday and Saturday, at 8 o'clock, A. M. and arrives at Barre same days—leaves Barre every Monday, Wednesday and Friday at 6 o'clock, A. M. and arrives at Brattleboro' same days. Returning, leaves Brattleboro' every Tuesday, Thursday and Saturday, at 3 o'clock, A. M. and arrives at Barre same days—leaves Barre every Monday, Wednesday, and Friday, at 5 o'clock A. M. and arrives at Boston at 4 o'clock, P. M. same days.

Stage from Boston to Greenfield, $3 37 1-2; Do. from Boston to Brattleborough, $4 25.

Books kept at Boyden's City Tavern, Brattle street, Boston, where every attention and information will be given.

Towns through which it passes—Bolton, Lancaster, Sterling, Princeton, Hubbardston, Barre, Dana, Shutesbury, Sunderland, Deerfield, and Greenfield, to Brattleborough.

A. NEWELL, *Brattleborough.*
R. EARL, *Greenfield.*
ERASTUS GRAVES, *Sunderland,*
NATHAN HANCOCK, *Barre,*
ARCHIBALD BLACK, *do.*
JOSEPH CALDWELL, *do.*
ABEL LAKIN, *Princeton,*
EDMUN BLOOD, *Bolton,*
STEPHEN P. GARDNER, *do.*
SILAS HOLMAN, *do.*
AMORY HOLMAN, & Co.

PROPRIETORS.

Sept. 26. 1823.

POETRY.

AN ADDRESS TO THE DEITY.

By Mrs Barbauld.

God of my life! and author of my days,
Permit my feeble voice to lisp thy praise
And trembling take upon a mortal tongue
That hallowed name to harps of seraphs sung.
Yet here the brightest Seraphs can no more
Than veil their faces, tremble and adore;
Worms, angels, men, in every different sphere
Are equal all, for all are nothing here.
All nature faints beneath the mighty name,
Which nature's works, thro' all her parts, proclaim.
I feel that name my inmost thoughts controul
And breathe an awful stillness through my soul,
As by a charm the waves of grief subside
Impetuous passion stops her headlong tide,
At thy felt presence all emotions cease
And my hush'd spirit finds a sudden peace,
And every vainer thought within me dies;
And earth's gay pageants, vanish from my eyes,
Till all my sense is lost in infinite,
And one vast object fills my aching sight,
But soon alas! this holy calm is broke,
My soul submits to wear her wonted yoke.
With shackled pinions strives to soar in vain
And mingles with the dross of earth again.
But he our gracious master kind as just,
Knowing our frames, remembers we are dust.
His spirit ever brooding o'er our mind
Sees the first wish to better hopes inclined
Marks the young dawn of every virtuous aim
And fans the smoking flax into a flame.
His ears are open to the softest cry,
His grace descends to meet the lifted eye,
He reads the language of a silent tear,
And sighs are incense from a heart sincere
Such are the vows, the sacrifice I give,
Accept the vow, and bid the suppliant live,
From each terrestrial bondage set me free,
Still every wish that centres not in thee.
Bid my fond hopes, my vain disquiets cease,
And point my path to everlasting peace.
If the soft hand of winning pleasure leads
By living waters and through flowery meads
When all is pleasant, tranquil, and serene,
And vernal beauty paints the flattering scene,
O! teach me to elude each latent snare
And whisper to my sliding heart—Beware!
With caution let me hear the syren's voice,
And doubtful with a trembling heart rejoice,
If friendless in a vale of tears I stray,
Where briars wound, and thorns perplex my way,
Still let my steady soul thy goodness see,
And with strong confidence lay hold on thee.
With equal eye my various lot receive
Resign'd to die, or resolute to live,
Prepared to kiss the sceptre, or the rod,
Since God is seen in all, and all in God.
I read his awful name emblazon'd high
With golden letters on the illumined sky,
Nor less the mystic characters I see,
Wrought in each flower, inscribed on every tree.
In every leaf that trembles to the breeze
I hear the voice of God among the trees.
With thee in shady solitude I walk,
With thee in busy crowded cities talk,
In every creature own thy forming power,
In each event thy providence adore.
Thy hopes shall animate my drooping soul,
Thy precepts guide me, and thy fears controul,
Thus shall I rest, unmoved by all alarms,
Secure within the temple of thine arms,
From anxious cares, from gloomy terrors free,
And feel myself omnipotent in thee.
Then when the last the closing hour draws nigh,
And by thy voice I'm summon'd from on high,
When trembling on the doubtful edge of fate
I stand and stretch my view to either state
Teach me to quit this transitory scene
With decent triumph and a look serene.
Teach me to fix my ardent hope on high
And having lived to thee, in thee to die.

MISCELLANY.

Translated from the French 'Constitutionel.'

ELECTION OF A POPE.

The election of a Pope is an important affair in Christendom. The manner of giving a head to the church, has, like all other earthly things, undergone changes. The first four Popes designated their own successors; after that the clergy of Rome rendered themselves masters of the election. The Emperors of the West, the Greek Kings, the successors of Charlemagne, afterwards obtained a share in the election; but the Romans, gradually shaking off their dependence on the Emperors, no longer invited the foreign Ambassadors to the election of the Popes.

The Clergy of Rome began insensibly to deprive the people of the share they had till then in the election, and excluded them entirely towards the middle of the 12th century; finally, thirty six years after, the Cardinals began to arrogate to themselves exclusively the right of electing.

As soon as the holy father expires, the Cardinal *Camerlingo*, in a violet dress, goes to his door; knocks at it three times, with a golden hammer; and at each time calls on the Pope in a loud voice, by his baptismal family and papal names. After a short pause, he says, in presence of the clerks of the chamber and the apostolic notaries, who take a formal note of the ceremony, *he is dead then*. The fisherman's ring is then brought to the same Cardinal, and broken with the same hammer. The fragments belonging to the master of ceremonies. Finally, he goes to take possession of the Vatican in the name of the apostolical chamber, accompanied by the clerks of the chamber, habited in black. After having established his authority in the palace, he sends his guards to seize the gates of the city, of the castle of St Angely, and the other gates; and when he has insured the safety of Rome, he leaves the Vatican in a carriage, preceded by the captain of the Pope's guards, and having beside him the Swiss who ordinarily accompany his holiness. When this march begins, the great bell of the capitol is rung, which, as it only rings on such occasions, announces to the whole city the death of the Sovereign Pontiff. Meanwhile the officers of St Peter's, with the chaplains of the deceased Pope, take care to have his body embalmed. They afterwards dress it up in pontifical robes, the mitre on his head, and expose it for three days on a state bed. At the expiration of these three days, it is carried in the evening to St Peter's, the burial place of the Popes with the ordinary funeral pomp.

The corpse remains exposed for nine days in that church to the view of the people; it is afterwards placed in a cypress coffin which is closed in one of lead, and finally in a third of pine, and remains deposited in the chapel until a mausoleum can be built for it, or it can be transported where the Pope desired.

In this interval, the Cardinals hold many meetings, in order to regulate the proceedings of the Conclave, and to elect by ballot the officers who are to do the necessary service of that Conclave. The ninth day of the obsequies, the funeral oration is pronounced in St Peter's. The nine days of the Pope's obsequies being expired, the Cardinals assemble the next day at the church of St Peter's, and the elder Cardinal says the mass of the Holy Ghost for the election of the new Pope. Then a prelate pronounces a discourse in Latin exhorting the Cardinals to choose a person worthy of so eminent a place. After which the principal master of ceremonies takes the papal cross. He is followed by the musicians singing *Veni Creator*, and by the Cardinals, two and two, each according to rank, who go personally to the Conclave which is prepared for them in the Vatican.

The Conclave occupies a portion of the Vatican, that immense palace, of which the name alone inspires respect. It begins at the gallery over the portico of St Peter's, and extends along to the right hand. Through the whole length of the first apartment, and of the corridors which traverse it, there are several large rooms, separated from each other by wooden partitions.—The spaces between those partitions are called cells; each cell consists of different small rooms and cabinets, each Cardinal has for himself and his *conclavists* one—the chamber which he occupies, is only large enough to hold a bed, five or six chairs and a table.

When the Cardinals enter the Conclave, they go to the Sixtine chapel. The bulls concerning the election of popes are then read, and the Cardinals swear to observe them. Afterwards the Dean of the Sacred College represents to it the importance of following the prescriptions of the bulls. This done, the Cardinals who wish to dine at their own palaces, are then permitted to leave the Conclave under a promise of returning there in the evening. The master of the ceremonies then gives them notice that they must not shut themselves up in the Conclave, unless prepared to remain there, according to the ordinances of the bulls, as long as it lasts.

The hour of closing the Conclave being arrived, the first master of the ceremonies rings a small bell, to notify the ambassadors, princes, prelates, and other distinguished persons who may be present to retire. Every body having withdrawn, the doors and windows are *built up*,* except a small aperture for the admission of light. The only communication with the exterior is by means of boxes turning on a pivot, such as are seen in convents. If a Cardinal desires to leave the Conclave, either from indisposition, or any other serious cause it is permitted; but he thereby loses his vote. Those Cardinals who have not gone in, have three days after the commencement of the Conclave to decide whether they will join it or not; after which they are no longer permitted to do so;—but are considered as being at Rome *incognito*.

The next day, the elder Cardinal addresses a discourse to his colleagues, to exhort them to go seriously to work for the election of a Pope. The same day they begin and the Cardinals hold their assemblies in the chapel for voting, without discontinuing, morning and evening. The assembly is thus convened. A master of the ceremonies goes through the whole conclave every morning at 6 o'clock, and in the afternoon at 2 o'clock, ringing a little bell, and exclaiming, *ad capellam, domini*—(to the chapel, my lords.) Every evening the same master of ceremony announces with his little bell the hour of retreat, saying, *ad cellam domini*—(to your cells, my lords.)—There are four acknowledged forms of election according to different times. The first is by compromise; the second by adoration, or inspiration; the third by ballot, and the fourth by *accessit* or approaches. The third, by closed ballots, is the form now in use.—In the midst of the Sixtine chapel before mentioned, a long table is placed, having at each end two vessels filled with ballots.—Cups to receive the ballots are placed on the table. The Cardinals being all assembled, go by seniority and deposit their ballots, whilst those attending the sick, if any, go to receive their ballots in their cells. All the ballots being given in, one of the Cardinals, the head of an order, that is to say, either a bishop, a priest or a deacon, turns them out on a table, and one of the tellers opens the ballots, and reads aloud the name written thereon. Thereupon, the other tellers mark off on the list of the Cardinals, (which lists are daily renewed) the number of votes for each, and he who unites two thirds of the votes, is reported canonically elected.

There are many circumstances which concur in the choice of such or such a person for Pope. The sacred college is divided into factions; and according to the number of Cardinals made under each contificate, is the number of factions. The Emperor, the kings of France and Spain, and other powers also have their factions, composed of Cardinals born their subjects. The chiefs of these factions are those whom the King entrusts with his secrets. Generally the chiefs of factions are sure of the votes of those depending upon them, and if two or three chiefs of factions, however little numerous, agree, they can control the election. Hence the sovereigns named, and who take a great part in the election of the Pope, cause the Cardinal whom they do not approve to be excluded; and once excluded from the pontificate, he scarcely ever reaches it. There are only three crowns above named who have this right of exclusion. Thus the Cardinal who is charged with the secret of his crown, makes his protest in the name of his master, that he will not have such a Cardinal, being well informed that he is not well inclined to his interest; but it must be observed that only one Cardinal can be excluded from each crown.—And here it is that all the Roman policy is displayed; for (for instance) as soon as it is perceived that such or such a power wishes to exclude a certain person, another, not more agreeable, and to whom it is almost certain that a negative will be given, is almost invariably proposed.

When the tellers have ascertained that any Cardinal has two thirds of the votes, then one of them, raising his voice aloud with a grave intonation, proclaims the name of the Cardinal. In a moment all the Cardinals on his right and left, separate from him. His consent is then asked to the election which has been made of him which being given, the Cardinals, beginning with the eldest, make their adoration by kissing the foot and then the hand of the elect. Then the first Cardinal deacon, preceded by the first master of ceremonies, and by the musicians, who sing *Ecce Sacerdos Magnus*, goes to the stand whence the Popes dispense their blessings, in a portal of St Peter's, in order to apprize the people of the election of a Pope which he does in these words.—"I announce to you tidings of great joy, we have a Pope—it is the most eminent Cardinal N. N. who thaks the name of N." The great culverin of St Peter's is then discharged as a signal to the castle of St Angelo, which immediately salutes with all its artillery, and all the bells of the city begin to ring. The people tear down the enclosures of the Conclave, and pillage whatever they can meet with; so that whatever the Cardinals wish to save, they take care previously to put away.

* This *building up*, is a formality, which, according to the Apostolical Constitutions is essential to the validity of the elections. Hence great care is taken to keep the Conclave close.

MIDDLESEX CANAL.

The Canal round Pawtucket Falls, in Chelmsford, near which the valuable and extensive factories are situated, was opened in the year 1797. The occasion called together a great concourse of people from the vicinity and from the neighboring towns. The Rev. Mr Allen, in his history of Chelmsford, relates a novel scene which occurred at the time. "Some hundreds of men, women, and children were collected, and stood around and upon the locks to witness the passing of a boat, in which were the Directors and other gentlemen, invited by them to take a trip through the locks. Scarcely had they entered the first lock when the sides suddenly gave way. The water bursting upon the spectators with great violence, carried many down the stream. Infants were separated from the mothers, children from their parents, wives from their husbands, young ladies from their gallants, and men, women, timber and broken boards and planks were seen promiscuously floating in the water. "*Nates—rari apparent in gurgite vasto.*" Some had their clothes partially, others almost entirely torne from them. Mothers were shrieking for their lost children, husbands swimming in search of their wives and daughters, paleness sat on the countenances, and anxiety filled the hearts of those on shore for the safety of their friends in the water. All at length came safely to land without any material injury. Thus ended the amusement of that memorable day."

COMPOUND INTEREST.

Robert Hamilton LL.D. in his "Inquiry concerning National Debt of Great Britain," has the following remarks on compound interest:

It is true, that upon abstract principles, the smallest sum lent out for compound interest will, in length of time, increase to an indefinite magnitude; but it is obvious, that the improvement of money in that way would be limited, at a certain amount, by the want of demand from borrowers, and the impossibility of investing it in productive capital of any kind. It is restricted within a muchna rrower limit by the mutability of human measures, and the actual impossibility of adherence to the same system, conducted by successive trustees through many generations. It is true that if the system were invariably adhered to, the sum would increase at the rate which calculation points out, until it was limited by the impossibility of finding borrowers, or employing it in any profitable manner.

[To this paragraph is appended the following curious note:]

Paradoxical effects are ascribed to the increase of money by compound interest.

One penny put out at the Christian era, at five per cent. compound interest, would, before this time, have increased to a greater sum than could be contained in *five hundred millions of earths*, all of solid gold.

Mr Richard appointed by his will, that the sum of 500 livres should be divided into five portions. The first, at the end of a hundred years, amounting to 13,100 livres, to be laid out in prizes for dissertations proving the lawfulness of putting out money to interest. The second, at the end of two centuries, amounting to 1,700,000 livres, to be employed in establishing a perpetual fund for prizes in literature and arts, and for virtuous actions. The third, at the end of three centuries, amounting to more than 226 millions of livres, to be employed for establishing patriotic banks, and founding museums with ample establishments. The fourth, at the end of four centuries, amounting to 30,000 millions, to be employed in building a hundred towns in France, containing each 150,000 inhabitants.—The fifth at the end of five centuries, amounting to four millions of millions of livres, to be appropriated for the payment of the national debt of Britain and France,—for producing an annual revenue to be divided among all the powers of Europe,—for burying up useless offices, purchasing a royal domain, increasing the income of the clergy, and abolishing fees for masses,—for maintaining all children born in France till they be three years of age,—for improving waste lands, and bestowing them on married peasants,—for purchasing manors, and exempting the vassals from all servitude,—for founding houses of education, workhouses, houses of health, and asylums for females,—for portioning young women,—for conferring honorary rewards on merit;—besides a large surplus to be appropriated at the discretion of his executors.

Dr Franklin planned a similar will.

It is theoretically true that compound interest may accomplish all these things; but such extravagances rather tend to throw ridicule on the subject, than increase our confidence in its operations.

DANGERS OF THE SEA.

He who has not been at sea, says one of the ancients, *has seen no evil.* This horror of a sailor's life has prevailed in all times. Dr Johnson used to say, That a ship was a prison, with the peril of drowning superadded. Among the sayings of Cato the censor, as recorded by Plutarch, is the following,—"In all his life he never repented but of three things; the first was, that he had trusted a woman with a secret; the second, *that he went by sea when he might have gone by land;* and the third, that he had passed one day without having a will by him." It has been also remarked that he, who is wrecked *twice*, deserves no pity.

RUINS OF BALBEC.

Dr Richardson, who visited the ruins of the magnificent temple at Balbec, in Syria, in his late travels, is of opinion that this was first built by Solomon, and rebuilt by the Romans. The workmanship of the bottom stones is similar to that of some that were cut at Jerusalem in the time of that king. In the walls of this temple are some of the heaviest stones that were ever moved by human hands or human machinery. Dr. Richardson measured one stone which was 67 feet long, 14 broad, aud 9 feet thick; two others were nearly of the same dimensions, and the three were placed more than 20 feet above the foundation. In no other building on earth can such ponderous masses be found. This temple has been a place both of pagan and christian worship. The ruins are about 40 miles from Damascus.

Wise men say nothing in dangerous times.—The lion called the sheep, to ask her if his breath was unpleasant: she said aye; and he bit off her head for a fool. He called the wolf, and asked him: he said no; he tore him in pieces for a flatterer. At last he called the fox, and asked him: "Truly," said the fox, "I have caught a cold and cannot smell."

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